

# Effects of Religious Contents on University Students: A Case Study of Social Media

Muhammad Younas<sup>1</sup>, Tufail Ahmad<sup>2</sup>, Sajjad Khan<sup>3</sup>

<sup>1</sup>Scholar, Department of Mass Communication, University of Swat, Pakistan

<sup>2</sup>MPhil Scholar, Department of Arts & Media, Foundation University Islamabad

<sup>3</sup>MPhil Scholar, Department of Arts & Media, Foundation University Islamabad

Correspondence: [younaskhan5343@gmail.com](mailto:younaskhan5343@gmail.com)<sup>1</sup>

## ABSTRACT

The research has been conducted to find out the “effects of religious content on swat university students”, the case study for this research was social media, and this study shows the viewership and influence of religious content on different social media platforms over students in Swat, Pakistan. Religion in every era is influential; it brings a lot of changes especially on young minds. Apart from it, with the advent of social media, religious scholars started there debates and discussions on those social media platforms. However this study found the effects of religious content on Social media in terms of behavioral change. Using survey techniques, researcher collected data from n=200 university students. Also this study focuses on religious knowledge gain through Social media platforms. The researcher designed questionnaire for students to identify the above changes. This study also found that religious content is applicable in their personal life or not. Religious content consist of a vast area, this research study is specific to Islamic religious content. Also Islam has millions of followers across the globe. This study also helpful to find out that which type of media is effective for preaching of Islam.

**Keywords:** Social Media, Religious Content, University Students.

## Introduction

Social Media is playing an important role in the society development while in the faster age of technology social media has a great influence all over the society. Social media has power to mold the opinions of masses towards any content. It can be used for various purposes to grab the attention of masses. Social media is a good platform to which anyone can easily access to fulfill her natives.

Similarly, social media is newly developed tool for communication which is mostly used by new generation especially by students for different purposes, but it has lot of effects on students as well. Every content has a specific impact on students like news contents, education contents, cultural contents and religious contents. It is assumed that religious contents are affecting the social and behavior of them. This study is being conducted to gage the level of effect on the students on the bases of religious contents of the social media in district Swat.

Individuals can use social media to stay in touch with friends and family. Some people will use social media tools to network and locate job prospects, connect with others all over the world who share similar interests, and express their thoughts, feelings, and insights.

## Article History

Received:  
September 14, 2020

Revised:  
December 15, 2020

Accepted:  
December 20, 2020

Published:  
December 30, 2020

Ibahrine I (2020a) Islam is the world's fastest growing religion. It is particularly popular among young people who are active on social media sites. This article examines the various ways in which Islamic individuals and organisations use social media. The focus will be on the function of social media in spreading Islamic faith among social media users all over the world. It will thus concentrate on how social media platforms have profoundly influenced Muslim social life, including religious practises, religiosity, preaching, issuing fatwas, and the formation of virtual communities in Muslim majority nations and Diasporas. The Muslim majority countries, like other regions, have seen a rapid spread and adoption of social media platforms such as Facebook and Twitter, which now have 45,194,452 users. With 2,099,706 users, Twitter is the second most popular social media platform. When it comes to daily YouTube views, the Arab world is second only to the United States. Saudi Arabia has the largest number of YouTube views per Internet user in the world, with 90 million views every day.

Ibahrine (2020b) Because of the prominence of social media platforms in the Arab world, some researchers believe that their impact on religious life will grow. The prevailing idea is that social media has the ability to influence people's religious beliefs and behaviours. It is argued that the impact of social media on religious practises of individuals and groups in situations marked by conservatism and traditionalism will be even greater than in environments marked by modernity and liberalism.

Ibahrine (2014) directed an exact investigation on how online media helped the spread of the lessons of Islam. The analysts tested online media controllers and clients and inspected the connection between the degree of web-based media utilization and commitment in Islam related exercises. The examination found that there is positive connection between the degree of online media use and its effect on client's Islamic routine exercises. The examination further settled that youths among Muslims utilized the online media to evade from the general visibility and control of guardians through virtual collaborations with companions and illegal exercises which are against the occupants of Islam. The shortfall of authority over web-based media locales has become a challenged area, since it has opened a road for the ignorant individuals to introduce themselves as researchers.

Solahudin, & Fakhruroji, (2020) found that like in numerous other agricultural nations, Indonesia's populace has been among the most energetic 'up takers' of the web, particularly of online media. Most Indonesians use the web as a data source, including strict ones. Different gatherings and networks of Islamic examinations have showed up via web-based media alongside strict pioneers who are additionally dynamic via web-based media. In view of the different qualities that have arisen, Islamic learning rehearses dispersed across different online media stages have progressively represented the side effects of strict populism. This is set apart by the different socio-strict developments that have risen up out of these practices. By utilizing a computerized religion viewpoint to notice Islamic learning rehearses on a few online media stages, this paper contends that web-based media has become a useful space for the advancement of strict populism in Indonesia. From the start, strict populism via online media appears to challenge legitimate figures or strict organizations, yet it can likewise be viewed as a way for Islamic specialists to pass on Islamic lessons in a media-accommodating society.

According to Geertz (1973), religion is an arrangement of images that demonstrations to make unavoidable amazing and durable states of mind and inspiration in individuals. When considering religion with regards to web-based media and the conduct of online clients, the discernment might be that strict standards, rules, and rules basically influence a client's admittance to disallowed sites like those containing porn or utilizing web-based media for criminal operations, for example, youngster misuse. Notwithstanding, the effect of religion via web-based media and online client conduct is more perplexing. It goes past just prohibiting disputable items or administrations or pictures with regards to the strict principles of people or networks (Vitell, 2009). The association of online media in individuals' day by day lives is presently sharing, posting, and refreshing their excursion of life.

Those exercises in which clients take an interest can prompt issues with strict rules and assumptions on protection and security. Religion might direct to its devotees what data is viewed as private and which

should be shielded from outsiders or ought to be open just to close relatives. Different spaces of web-based media exercises that may possibly break clients' strict convictions remember male-female connections for web-based media.

According to Essoo and Dibb (2010), Religion is a significant effect on human existence. It assumes a significant part in the development of practices and mentalities. Especially, for moderate strict nations, religion assumes a significant part in molding individuals' online practices. For instance, in Saudi Arabia, a traditionalist Islamic country, the utilization of new, present day advancements was restricted dependent on religion (Al-Kandari and Dashti, 2014; Chawki, 2010; Schanzer and Miller, 2012). Denying these innovations influenced organizations, people, and the public authority. Another illustration of strict guideless and assumptions affecting clients' conduct and decisions was seen when western unscripted television projects, for example, Big Brother were acquainted with Middle Eastern nations, especially Saudi Arabia. These projects got public analysis for their dubious incorporation of content considered in opposition to strict standards in the district, prompting a gigantic loss of viewership and the quick closure of the program (MEO, 2004). This model and numerous others show that strict standards and assumptions influence individuals' conduct and decisions, all things considered, and subsequently, religion likewise influences why individuals connect with web-based media and how they partake.

### ***Religious Contents on Social Media***

Everyone is sharing and access to information of their interest through social media that's why religious organizations and personalities are using social media to increase their readers, viewers and listeners. Religious celebrities shares contents about religion to grab followers to their particular contents. Different religious Scholars utilize social media as a platform to share knowledge and basic information about their religion which improve the education level of their believers and also attracts the concentration of other sects and religious believers.

In this study, the researcher has used the term "*religious content*" specifically for Islamic contents. As Islam is 2<sup>nd</sup> largest religion of the world, for the preaching of Islam different scholars shares basic instructions about Islam to attract more believers. The whole world is a global village because of social media the religious scholar's designs campaigns to on social media make their specific community stronger as possible.

However, social media are also using for preaching purposes of religious scholars through different ways such as pictures, images, videos, audios, infographics etc. for the dissemination.

### ***Types of Social Media Contents***

Social media may be an effective tool for both attracting and engaging an audience. However, providing high-quality content for each of your channels is one method to ensure that your social media plan succeeds. The truth is that the businesses that are currently receiving the most attention are doing so because they are employing the appropriate social media content to engage the appropriate audience. Everyone utilizes social media regarding to their requirements. Religious contents are widely shared content of social media on every platform. Following are the social media contents which included religious contents

#### ***Written Posts***

Written posts are most effective type of social media content which anyone can access easily to read write and even save for their purposes. Contents about any religion have influences over society. Religious contents are widely shared in written posts like articles, blogs, columns and features.

#### ***Electronic books (eBooks)***

In the faster age of technology accessing to any content is very easy as compared with a decade ago era. Excess of the contents is available on internet in the form of eBook in which many of them are free of

cost. Religious organizations and Publishers convert books which are in hard form to eBook for the preaching of Islam.

### ***Images***

Images are the most influential content of social media. There is a quote “A picture is better than thousand words.” Every organization creates and share photos about their slogans. Religious communities and celebrities share images regarding religious to promote their ideology. For promoting of Islam many celebrities shares information through images to preach Islam.

### ***Videos***

Video gets lots of attention. On social videos regarding any content is shared. In the religious point of view many kinds of videos are shared for promotion of their religion. Mostly religious scholars share more informative videos to attract public towards their religion.

### ***Live Videos***

Live streams are fast displacing pricey, professionally produced videos, and they can be a great way to get your audience to engage with you. Every social media user has the ability to share live video. Religious conferences and meetings are broadcast live on the internet. Live streams, in many situations, are low-budget broadcasts run on a smartphone, and they don't require large costs to go live, which is the beauty of it. Religious communities has also fund issues this is a good opportunity to share exclusively more information.

### ***Infographics***

Infographics mix the power of knowledge with the visual appeal of a picture. An infographic is more likely to engage people than simple text because text-only posts are tedious. Religious instructions are shared in the form of infographics.

### ***Testimonials and reviews***

“A Written or spoken statement that praises someone’s work, skill, character etc.” (Merium Webster) Religious organizations use their testimonials for gaining credibility and preaching of Islam in the particular population, by using these testimonials the religious organizations can be more effective and growing as it will affect the population in a way that they should be influenced.

### ***Announcements***

As other organizations announces through social media, religious organizations offers announcements on social media on special occasions.

### ***Contests and Competitions***

Contests and competitions refers to extra-curricular activities organized by the religious institutions, the religious institutions and organizations organize competition of Qirat, Naat, Hamd etc. which helps them in promoting religious content and ideologies rather than that religious organizations organizes cricket tournaments and other such competitions for their wellbeing.

### ***Holidays***

There are several religious occasions which are marked every year, these holidays are celebrated by religious institutions and organizations such as celebration of Eid Milad Un Nabi, Muharram and many more, these celebrations are often being uploaded on social media which the audience appreciates.

## **Statement of the Problem**

Social media is a speedy source of information over the world which is used by most people. Religious content present on social media has not only changed the opinion of the students but also has influenced their minds and extended their knowledge about religion. The current study is conducting that up to what extent social media use is changing the beliefs and knowledge of students regarding religion.

## **Significance of the Study**

This study will explore the role of social media in promoting religion. As well as this study will also explore that how contents about Islam influences student's perceptions. The aim of this study will provide an understanding of religious contents sharing on social media. This study will gauge that how religious scholars promoting their specific religion through social media.

## **Objective of the Study**

- To find out the influence of Islamic contents on student perception
- To find out the social changes occurred in student's life due to religious contents of social media.
- To investigate the practices of students after watching religious contents
- To gauge the role of social media in preaching Islam.

## **Hypotheses**

H1: There is strong relationship between religious contents and social media exposure.

H2: It is assumed that positive behavior change depends on social media religious contents exposure.

## **Literature Review**

Labaree (2009) A literature review examines books, insightful articles, and other sources relevant to a given subject, study area, or hypothesis, and provides a summary, synopsis, and basic assessment of these works in relation to the research question. A literature review is designed to give an overview of the sources you've looked into when researching a specific topic and to show your audience how your research fits into a larger field of study.

Coman & Coman (2017) despite the improvement of religions on Internet and the meaning of electronic media, research focused on severe pioneers' advancement of agent picture through online media, is slippery. Starting from the 2013 Applebee's electronic media crisis, which was set off by a pastor, the flow assessment investigates the edges and points Facebook customers used to offer importance to the crisis, attribute commitment, and even more fundamentally, describe the work of a severe trailblazer in step by step life. This examination shows the presence through online media of a working severe capable public, a public undeniably furious in their severe certainty and sentiments by the non-Christian lead of the priest. This shows that in a post-standard society the severe whimsical isn't only a "overhang" procured and kept taking into account solace, yet a social edge of significance the certified and a vector of trade (on the web) in a little and enormous scope open ground.

According to Woodward & Kimmons (2019) all over online media determination has introduced risks and openings for severe and informational foundations the equivalent, and each institutional sort has responded in its own specific way to them. In this review, we (a) research how world severe pioneers have attempted to use electronic media as a technique for supporting crucial research, (b) set up how the investigation composing has asked enlightening foundations to essentially colonize these spaces for easygoing and formal learning purposes, and (c) perceive a couple of pressing factors that these two institutional forces bring into the presences of online media customers who should meanwhile investigate informational and severe aspects of usage.

Harper (2007) expressed that research overviewed the consensual speculations severe understudies have of the nonreligious. The speculation's substance, subtypes, subtype characteristics, and valence were dissected using different methodologies got from the speculation content composition. Results showed

that the nonreligious speculation is varying and that a couple of impressions of nonreligious people may be extremely adverse. Six subtypes were recognized inside the main speculation. The most negative subtype was related to a clear distrust in religion and power. The best subtype was connected with freedom.

Kneipp, Kelly & Dubois (2011). This research investigated the effect of school environment and portrayal on severe bearing. The current research examined private, government versus public, nonreligious students to choose whether there was a qualification as assessed by the Religious Orientation Scale. The results showed that there was a basic effect of environment on the inborn severe course score. No basic qualification was found between plans of understudies on the innate severe heading score. The coordinated effort of portrayal and environment didn't altogether influence the regular severe heading score. The results and heading for future research are discussed.

Gillespie, Herbert & Greenhill, (Eds.) (2013) stated that investigated the research expected to recognize the work of Social Networks in the social and severe potential gains of The World Islamic Sciences and University instruction. The research applied the investigation and hypnotizing Approach. The quantity of occupants in the assessment tends to all BA understudies who took on the primary educational semester for the year 2014-2015. The case of the research, which was picked, using isolated self-assertive strategy, included 334 male and female understudies. A study was used to assemble data after its authenticity and strong quality were checked to react to the assessment's requests, means and standard deviations for each field of the examination's field despite One-Sample T-test were used. Results showed quantifiable basic differences in the social and severe qualithis volume offers fascinating pieces of information into the normally constitutive nature of online media rehearses and severe change. Segment 1 assesses how online media business related to wide correspondences in the advancement of discusses religion and powerful nature. It fuses: a longitudinal examination of British news media incorporation of Christianity, secularism and severe assortment (Knott et al.); an assessment of responses to two stories' The Monastery and the Convent'(Thomas); an evaluation of hypotheses of the sacrosanct in examinations of religion and media inside the solid program in friendly human science in the US (Lynch); and an examination of the consequences of mass and online media agreeable energies for public impression of Islam in the Netherlands (Herbert). Segment 2 reviews the work of online media in the advancement of contemporary holy people and media geniuses (eg, Michael Jackson) using mixed and compact procedures to separate fan objections (Bennett and Campbell) and jihadi locales and YouTube. Segment 3 reviews how certain restricted severe organizations orchestrate the troubles of online media: Judaism in Second Life. Ties credited to strategy for electronic media thinking about the results. The examination recommended the need of highlighting the value part of technique for electronic media, considering the issues that ruin the incitation of the work of Social Networks in the youthful worth improving and driving equivalent examinations with different components.

Al-Mosa (2015) investigated the assessment expected to recognize the work of Social Networks in the social and severe potential gains of The World Islamic Sciences and University schooling. The assessment applied the examination and enchanting Approach. The quantity of occupants in the assessment tends to all BA understudies who took on the principle academic semester for the year 2014-2015. The case of the assessment, which was picked, using isolated discretionary method, involved 334 male and female understudies. An overview was used to accumulate data after its authenticity and strong quality were checked to react to the assessment's requests, means and standard deviations for each field of the examination's field despite One-Sample T-test were used. Results showed quantifiable basic differentiations in the social and severe characteristics credited to technique for electronic media thinking about the results. The examination proposed the need of including the value part of strategy for electronic media, considering the issues that ruin the activation of the work of Social Networks in the youthful worth improving and driving practically identical examinations with different variables.

Ahammad et al., (2021) analysis the general usage of online media has engaged various people, including severe analysts and pastors, to share their severe viewpoints. Tragically, abusing people's strict feelings

and practices, some fan get-togethers deliberately or automatically spread severe scorn among different organizations and in this manner hamper government managed retirement. This paper intends to propose a destructive lead disclosure approach to manage recognize disdain, violence, incitement, and revolutionary enunciations against people of any severe conviction through online media. For this, first severe posts from online media customers' activities are gotten and subsequently the harsh practices are perceived through different sequential getting ready advances. In the investigation, Twitter has been picked to go about as a representation of electronic media for social occasion dataset of six critical religions in English Twitter circle. To show the presentation of the proposed approach, five excellent classifiers on n-gram TF-IDF model have been used. In addition, Long Short-term Memory (LSTM) and Gated Recurrent Unit (GRU) classifiers on pre-arranged embedding and pre-arranged glove word introducing models have been used. The test outcome showed 85% precision to the extent exactness. In any case, apparently, this is the principle work that will really need to perceive derisive and non-scornful substance in other application spaces by means of online media despite severe setting.

People stressed over religion track down the electronic media as supportive stages for sharing severe feelings, rules and functions to huge groups. They need to augment affiliations and trust on their religion through different sorts of activities by means of online media. People use online media to impart their conclusions and find eager fulfillments for various reasons. In severe point of view, the usage of electronic media is making a basic obligation to the progression of severe characteristics. That is, the linkage among religion and online media has attracted various people all through the long haul, including severe analysts and clergymen. Notwithstanding these benefits, abusive activities on religion can't be dismissed. Thusly, we need to zero in on the antagonistic result of using electronic media concerning religion. Regardless, research on the most capable strategy to normally perceive threatening remarks from every customer's posts and comments is limited recorded as a hard copy. Our previous work included distinguishing severe miscreants on Twitter. It recently showed that the spamming sources were recognized as stringently antagonistic.

Hassan, Daniyal, & Shehzad (2020) examined that there is an uncommon plan of the composing available which shows the association among youth and religion because at the present time, the relationship with severe ends up being indispensable for the improvement of characters. Severe activities are a central piece of the overall population which is in like manner using online media to spread the substance. Pondering the meaning of religion in presence of youth, the flow assessment explores the impact of electronic media severe substance on school and Madrisa understudies. Critical hypotheses were analyzed which recall power for data, thinking, direct, obstruction and appearance. Association assessment was used to uncover the immense association between the elements. Results from the examination showed that that severe substance presented in online media influenced through and through and comparably on both school and Madrisa understudies.

Verschoor-Kirss (2012:9) thinks that it isn't right to expect that the connection among religion and innovation is consistently antagonistic. By and large, innovation can improve strict practices through the development and formation of strict networks. Keep on saying that apparently, in this manner, that to singularly set up religion and innovation as contrary neglects to consider the mind boggling manners by which both help and disintegrate the other. Innovation can be gainful to religion when it upgrades the common parts of religion, and impeding to religion when it corrupts these shared angles. While there are surely different parts of religion that innovation may impact, apparently local area addresses the main one. Given the way that online interpersonal organizations by and large seem to upgrade ideas of local area, it is maybe unavoidable that strict associations and people will go to them in steadily expanding numbers. Regardless of whether this turn towards computerized networks may coincidentally dissolve actual networks is indistinct, however absolutely conceivable

Kgatle (2018) it is essential accordingly, rather than totally closing down the utilization of web-based media, to lay out what the benefits and disservices of such use are to address them. To address the disservices of web-based media in religion, Al-Mosa (2015:126) featured the worth part of online media

by examining the issues that prevent the actuation of the job of interpersonal organizations with respect to youth esteems. This article will think about these new chips away at online media and religion by utilizing a missiological approach or viewpoint. It will give specific consideration to the job of Facebook in the rise of prophetic chapels in southern Africa.

### **Theoretical framework**

For the current research study, researcher found that Social Learning Theory is more suitable to use to examine the effects of religious contents on students. Due to internet, this world has become global town and each piece of data can go to an unlimited level. Internet is a collection of data identified with each subject of world and has overall data that draws in, instruct, engage and educate the public generally.

### ***Social Learning Theory***

McLeod (2016) stated that social learning theory was presented by Albert Bandura (1977). In this theory Bandura presented two important ideas;

- i) There is mediating process between response and stimuli.
- ii) By the process of observation behavior is learned from environment.

He further analyzed that the kids' have the ability to notice elements or big names or may individual called models. In the public eye there are many models accessible for the kids resembles peer gatherings and educators, Parents in the family, TV characters on youngsters and so forth. These models impact them and give numerous instances of conduct to notice.

Youngsters' focus on some of them and adopt them regarding their own interest. Later their conduct depends on which they observed. SCT dependent on three essential ideas, first an individual can gain from his perceptions. Second, the significant factor for learning is the mental state which is additionally named as intrinsic reinforcement. At last, it alludes to this point that only learning doesn't prompt change in behavior it follows by modeling process.

### ***Background of Social Learning Theory***

Nabavi (2012) the father of cognitive theories was a Canadian, his name was Albert Bandura, born on December 04, 1925. He completed graduation in 1949 from University of British Colombia in clinical psychology. Later from University of Iowa he got Ph.D. in 1952.

He was elected president of the American Psychological Association in 1974 as a result of his groundbreaking research and studies. He was also named Outstanding Lifetime Contribution to Psychology by the American Psychological Association in 2004. Bandura was considered as the "Father of Cognitive Theories" among researchers. Learning from the environment is a constant and positive improvement for an individual's performance.

Being related with American Behaviorist often objected his own theories as 'Cognitive' not 'Behaviorist'. He focused on social origins of cognitive process. In short he contended that an individual learns both cognitive and behavior from the behavior of others. These acquisitions are learned without direct reinforcement (Green & Piel, 2009).

Mccormik and Martinko (2004) presented the essential assumptions of bandura's SCLT dependent on her own study they asserted that; by observing others individuals can learn; Learning is an internal process which may have or not result in changes of behavior. without change in behavior learning can happen. Regarding behavior numerous different researchers protected and support Bandura's suppositions of SCLT and show that, towards objectives behavior is directed. Finally behavior becomes self-regulated in learning cognition play an important role. Some studies support that the reinforcement and punishment may have direct or indirect effects on learning and behavior.



## ***Social Learning and Religious Contents***

This study revealed the effect of kid's shows in Hindi language on strict information on kids in Lahore, Pakistan. Different destinations of the investigation are to investigate the effects for watching Hindi language kid's shows, strict information (Hinduism and Islam) and impact of Hindu substance of the kid's shows on strict opinions of Pakistani Muslim children's. The examination applied review technique and utilized a survey as device of information assortment. Since this was a pattern study, information was gathered in 2010 and 2015. Universe of the examination was non-public schools of Lahore with test size of 200 offspring of 5 to 7 years who concentrated in classes 1-3 and saw chosen kid's shows through digital TV. The hypothetical structure of this exploration depends on Social Learning Theory.

Abo-Zena & Midgett (2019) Studied strict and profound encounters have suggestions for some parts of advancement across the life, including during youth. An emphasis on religion and otherworldliness extends past a distinct space of sociology (eg, intellectual turn of events) and includes formative, social-mental, full of feeling and passionate wonders, and character. Further this paper adds to the writing with respect to the understudied job of religion and otherworldliness in the existences of small kids and their families to add to a thorough investigation of human turn of events. After a brief survey of the writing on strict turn of events, this paper draws according to the sociocultural point of view and illustrative cases of lived encounters to outline small kids' strict interest and gives specific thought to strict minorities. While the sociocultural point of view catches the scope of kids' encounters, this composition presents the understudied job of feeling as a help for kids' determination of encounters. The paper closes with suggestions for specialists and ideas for future exploration, practice, and strategy.

Olesen, (2001) said that various associations and experts are taking part in their expert turn of events, yet to learn and become social in the general public, it is a major issue. The specialist said how to conjecture the subject it is another issue in the expert learning. They tracked down that basic social science, proficient personality and learning is the essential component to foster polished methodology.

Evetts, (2014) refined methodology on a long cycle and administrative, regulatory hierarchical control where the specialists in some cases contrast. However, experts such friendly specialists, writers, specialists, police, engineers, craftsmen, attorneys and students etc. are changing themselves as per natural learning measure just as expert high-up's transcriptions to support advancement. For the refined skill and works on learning are vital elements to work fair and square of comprehension towards obligations.

Oman (2013) Examines Social learning should be considered among the leaders of society for clarifying why and how individuals become profound or strict, and why their otherworldliness or religion accepts a specific structure. A social learning perspective on profound and strict commitment is likewise to numerous useful applications. It could be utilized by individuals who try to extend their own learning of otherworldliness or religion just as by human assistance experts who have distinguished profound or strict variables as applicable to customer prosperity.

Oman *et al.*, (2009) Also claimed social learning has been important to strict and profound instructors and teachers. Strict teachers regularly place high worth on the force of model, saying that religion and otherworldliness are "got, not instructed." A social learning point of view hence addresses significant shared belief shared by logical and strict networks. In this section, we will survey key components of social learning theories has applied to profound displaying, talking about proof for otherworldly demonstrating measures in strict customs. Then, we survey ongoing exact and hypothetical work on profound displaying. He further recommended suggestions, cutoff points, and future headings.

## ***Relevancy with Current Study***

The current study aims to study the perception of students about the religious content that they perceive on social media. For which the researcher has chosen this theory as base for the thesis to back the assumption, this theory explain that behavior is learned from the observation of the environment, the

current research study take social media religious contents as environment for students to engage observe and learn from it.

## **Research Methodology**

Kumar (2019) defined research methodology as study procedure utilized by researcher is known as exploration technique. It is essentially a cycle utilized by researcher for the resolving of issue. In this study quantitative methodology is used to improve arguments to resolve of issue. This type technique is used to measure the response of the respondents. As it is, this methodology was used to gauge the change of perception regarding religious contents. In this study, the researcher uses embrace quantitative strategy, since it investigates the issue more as contrast with qualitative methodology.

### ***Quantitative***

Labaree's quantitative technique emphasises target estimations and the factual, numerical, or mathematical assessment of data acquired through surveys, polls, and studies, or by using computing tools to control earlier quantifiable data. Quantitative technique focuses on summing up social affair mathematical information across groups of people or clarifying a single issue (Labaree, 2009).

### ***Research Technique***

The researcher gathered information through survey research strategy to discover the assessment and perspectives of students towards religious contents on social media.

### ***Survey research***

Jhangiani (2015) quantitative research is a research and subjective technique that has two distinguishing characteristics. To begin, self-reports are used to estimate the factors of interest. In general, survey researchers ask their participants (also known as respondents in survey research) to report directly on their own thoughts, feelings, and behaviours. Second, the subject of examining is given some thought. In particular, survey researchers choose large random examples because they provide the most precise assessments of what is valid in the population. Indeed, survey research may be the only method in psychology that consistently employs arbitrary testing.

### ***Population***

Babbie (2013) describe population collectively of people having similar characteristics of researcher's interest. Lavrakas (2008) defined population; collectively of people from which data is gathered to review the issue. The researcher used University of Swat as population of the study. This study was a case study of social media contents regarding religious contents.

### ***Sampling***

Singh and Mangat (2013) portray as smaller set of components which is looked over enormous gathering. Pandey (2015) define sampling as when an entire population is addressed by a little gathering. Data was collected through simple random sampling method from the students of University of Swat. Data was collected through online questionnaire and 200 questionnaires were share with University of Swat students through WhatsApp, email, messenger etc.

### ***Tool for Data Collection***

Kumar (2011) said that the researcher created a questionnaire. Questionnaire was a mixture of inquiries in composed structure filled by the respondent. Gillham (2008) defined data collection technique as a method used to gather data/information of a specific issue or wonders by the researcher.

### *Data analysis*

For the better solution of problem data analysis is used, Data was analyzed through Statistical Package of Social Sciences (SPSS).

### **Data Analysis**

Table 1: *Questions, Responses, Frequency and Percentage*

<b>Questions</b>	<b>Response</b>	<b>F</b>	<b>%</b>
Social media contents have more effects as compared with other media contents	No	19	9.5
	Somehow	27	13.5
	Yes	154	77.0
	<b>Total</b>	<b>200</b>	<b>100.0</b>
Social Media is the Most Effective Source of Gaining Religious Knowledge	No	62	31.0
	Somehow	78	39.0
	Yes	60	30
	<b>Total</b>	<b>200</b>	<b>100.0</b>
Exposure to social network site for religious knowledge	Face book	64	41
	Instagram	3	1.5
	Other	14	7.0
	Twitter	2	1.0
	YouTube	81	49.5
	<b>Total</b>	<b>200</b>	<b>100.0</b>
Following pages, groups, threads etc. for religious discussion	No	48	24.0
	Somehow	56	28.0
	Yes	96	48.0
	<b>Total</b>	<b>200</b>	<b>100.0</b>
Exposure to religious contents on social media	Not at all	28	14.0
	Only a little	65	32.5
	Rather much	8	4.0
	To some extent	87	43.5
	Very much	12	6.0
	<b>Total</b>	<b>200</b>	<b>100.0</b>
Do you read religious contents in written form on social media	No	26	13.0
	Somehow	66	33.0
	Yes	108	54.0
	<b>Total</b>	<b>200</b>	<b>100.0</b>
To what extant written contents affect you?	Not at all	32	16.0
	Only a little	52	26.0
	Rather much	16	8.0
	To some extent	77	38.5
	Very much	23	11.5
	<b>Total</b>	<b>200</b>	<b>100.0</b>
Do you watched videos based on religious contents on social media?	No	12	6.0
	Somehow	38	19.0
	Yes	150	75.0
	<b>Total</b>	<b>200</b>	<b>100.0</b>
To what extant watched contents (Videos) changed your attitude and behavior towards Islam?	Not at all	25	12.5
	Only a little	38	19.0
	Rather much	36	18.0
	To some extent	64	32.0

	Very much	37	18.5
	<b>Total</b>	<b>200</b>	<b>100.0</b>
Do you see religious images on social media?	No	16	8.0
	Somehow	34	17.0
	Yes	150	75.0
	<b>Total</b>	<b>200</b>	<b>100.0</b>
To what extent religious related images changed your opinion?	Not at all	38	19.0
	Only a little	56	28.0
	Rather much	19	9.5
	To some extent	70	35.0
	Very much	17	8.5
	<b>Total</b>	<b>200</b>	<b>100.0</b>
Does religious contents on social media changed your perception regarding Islam?	Not at all	59	29.5
	Only a little	42	21.0
	Rather much	17	8.5
	To some extent	59	29.5
	Very much	23	11.5
	<b>Total</b>	<b>200</b>	<b>100.0</b>
Does religious contents on social media changed your social life regarding Islam?	Not at all	44	22.0
	Only a little	48	24.0
	Rather much	22	11.0
	To some extent	56	28.0
	Very much	30	15.0
	<b>Total</b>	<b>200</b>	<b>100.0</b>
To what extent do you adopt Islamic practices as shown on social media?	Not at all	34	17.0
	Only a little	55	27.5
	Rather much	20	10.0
	To some extent	76	38.0
	Very much	15	7.5
	<b>Total</b>	<b>200</b>	<b>100.0</b>
Do you agree that social media is an effective source to preach Islam?	Not at all	74	37.0
	Only a little	28	14.0
	Rather much	52	26.0
	To some extent	32	16.0
	Very much	14	7.0
	<b>Total</b>	<b>200</b>	<b>100.0</b>
Do you agree that contents about Islam increasing the follower's ratio on social media?	Not at all	92	46.0
	Only a little	12	6.0
	Rather much	58	29.0
	To some extent	23	11.5
	Very much	15	7.5
	<b>Total</b>	<b>200</b>	<b>100.0</b>
Do you agree that social media could be effective tool to promote religion?	Not at all	34	17.0
	Only a little	86	43.0
	Rather much	58	29.0
	To some extent	11	5.5
	Very much	11	5.5
	<b>Total</b>	<b>200</b>	<b>100.0</b>
Do you write and share religious contents on social media?	Not at all	54	27.0
	Only a little	54	27.0

	Rather much	20	10.0
	To some extent	58	29.0
	Very much	14	7.0
	<b>Total</b>	<b>200</b>	<b>100.0</b>
	Not at all	32	16.0
Do you think criticize/oppose a write-up, statement, news, information which is against Islam?	Only a little	32	16.0
	Rather much	21	10.5
	To some extent	52	26.0
	Very much	63	31.5
	<b>Total</b>	<b>200</b>	<b>100.0</b>
	Not at all	18	9.0
	Only a little	54	27.0
	Rather much	30	15.0
	To some extent	63	31.5
	Very much	35	17.5
To what extent religious contents influenced you?	<b>Total</b>	<b>200</b>	<b>100.0</b>

## Results & Discussion

This study was conducted to find out the effects of religious contents on university of swat students, where the data was collected from 200 sample size of the total population through sample random sampling.

Results of the study found that majority of the respondents which were 77% of the total have agreed that the social media content have more effects as compared to the other media contents. 9.5% of respondents said that social media contents don't have effects as compared to other mediums. Because most of the youth are using social media frequently as they think that social media contents have more effects on the audience as compared to other mediums. Results of the study also explored that the social media is the most effective source of gaining religious knowledge, that results shows that almost 30% of the respondents agreed with the question, 39% somehow and the 31% disagree which conclude that the social media is the most effective source of gaining religious knowledge.

Results of the study also found that majority of the respondents used YouTube for religious knowledge, as the state shows that 40.5% of the total exposed to YouTube, 32% Facebook and the remaining used Instagram, twitter and other social media platform for religious knowledge. As YouTube is a platform where a person a find a variety stuff on single search about a specific content as compared to other mediums.

Study also revealed that the trend of following of pages, groups and threads for religious discussion where 48% of the total follow different source for religious discussions, 28% somehow and 24% doesn't follow any kind of religious pages, groups and threads. the data suggest that these individuals follow religious contents pages because they want to learn about that specific religion.

Study found that the most of the respondents which were 43.5% of the total exposed to some extent to religious content on social media, 32.5% only a little and 13% not at all.

The study explored that most of the students read the religious content on social media, 54% of the total exposed to written form of religious content, 32.5% to somehow and only 3% of the total doesn't read. Similarly 38.5% of the total sample size believed that the written content affects them to some extent, 26% only a little, 16% not at all and 11.5% very much which means that the most of the social media read the written form of content on social media and also it affect them.

On the other hand the video content also watched by most of the user as the results shows that 75% of the total respondents watch religious content on social media, 19% of them somehow and only 6% of the total doesn't watch religious content on social media, and it caused change in the behavior of the

respondents toward Islam, where 32% of the total change to some extent, 18.5% very much and 18.5% rather much, which shows that the religious content in video form have a huge impact on the consumer. The respondent tends to perceive religious contents in video form because the visual are more attractive to and persuasive.

This study also dig out that 75% of the total respondents see religious images on social media and the majority of them which were 35% believed that the religious content in images form change their opinion towards religion. Religious content on social media change the perception of the user towards Islam, the results shows that 28% of the respondents' state that it changes their perception somehow towards Islam however 22% also disagrees with this question.

The study found that the user adopt the Islamic practices in their personal lives shown on social media, the data shows that 34.5% claimed that they adopt the Islamic practices after watching them on social media sites, as well as 27.5% adopt only a little of the practices of the religious shown by social media, which mean that social media content has the ability to change the practical life of its user. The social media has immediate effect over people's behavior and perception that's why when people watch a religious content on social media the directly adopt it. Social media content on social media sites also caused in social life of its user as the data tell us that 28% of the respondents thinks that it changes their live regarding Islam.

This study also found that the social media is an effective source for perching Islam to others; the results shows majority of the respondent 54% believed that the social media is an effective source for perching Islam, on the other hand 18 % believe that social media is not a good medium for promoting religion. The study also found that 60% of the respondents agree with that then social media could be an effective tool to promote the religion. These statistic shows that the social media is an effective source of promoting religion and perching Islam. While 11 % thinks that social media is not an effective tool for preaching.

Study also find out that 57.5% of the respondents agreed that the content about Islam had increased the following ratio on social media which explore that the creator and influencer can increase their followers through Islamic contents. The data collected from the respondent suggest that when content creators upload religious contents to their social media pages it increase the followers, which means that majority of people wants to receive religious contents on their feeds on the other hand 11 % of the respondents believe that the religious contents does not do any good to the followers.

The respondents also share the religious content on social media as most of the respondents agreed that they share write and share religious content, 27 only a little.

### ***Hypotheses Results***

H1 There is a strong relationship between religious content and social media exposure.

This hypothesis turn positive as the researcher prove the hypothesis by statistical data where 49.5 % of the respondent have exposure to religious content on social media it indicates that the relation of social media and religious content is very strong.

H2: It is assume that positive behavior change depends on Social media religious content exposure

The data suggest that 50.5% of respondent agreed that the religious content receive through social media bring changes to their life actual routine perception and beliefs.

### **Conclusion**

This study was conducted to find out the effects of religious contents on university students, case study of social media, where the researcher have chosen 200 of sample size through sample random sampling. On the basis of results, the researcher have conclude that the social media influence the students towards religion and they more they exposed to religious content the more they will be influenced and even it can bring changes in their practical life as well their social life. It is also concluded that the majority of the

social media user exposed to different kind of religious based content on social media, which includes the written material, videos and images etc. The results also conclude that the social media increase the knowledge of its user for as they received the religion based content on social media, similarly social media also played an important role in the preaching of Islam to others.

### **Recommendations**

- It is recommended that religious scholars give answers to the questions asked by the public it will increase the changes to go through the religious contents.
- It is also recommended that religious pages must be verified so that authentic information regarding religion will be shared with the audience.
- This study population was only limited to university of swat students therefore it is recommended that the future research must be conducted on wider area.
- It is also recommended that the future research must be conducted on the religion other Than Islam i.e. (Christianity, Sikhism, and Hinduism).

### **Acknowledgements**

None

### **Conflict of Interest**

Author has no conflict of interest.

### **Funding Source**

Author received no funding to conduct this study.

### **References**

- Abo-Zena, M. M., & Midgette, A. (2019). Developmental implications of children's early religious and spiritual experiences in context: A sociocultural perspective. *Religions*, 10(11), 631.
- Ahammad, T., Uddin, M. K., Yesmin, T., Karim, A., Halder, S., & Hasan, M. M. Identification of Abusive Behavior Towards Religious Beliefs and Practices on Social Media Platforms.
- Al-Mosa, N. A. (2015). Role of Social Networks in Developing Religious and Social Values of the Students of the World Islamic Sciences & Education University. *International Education Studies*, 8(9), 126-137.
- Coman, I. A., & Coman, M. (2017). Religion, popular culture and social media: the construction of a religious leader image on Facebook. *ESSACHESS–Journal for Communication Studies*, 10(2 (20)), 129-143.
- Earl-Babbie, M. (2013). *The Practice of Social Research*. Wadsworth, Thomson Learning Inc. Battaglia, M., Sampling, N., & Lavrakas, P. J. (2008). Encyclopedia of survey research methods. *Publication date*.
- Essoo, N., & Dibb, S. (2010). Religious influences on shopping behaviour: an exploratory study. *Journal of Marketing Management*, 20(7–8), 683–712. <https://doi.org/10.1362/0267257041838728>
- Evetts, J. (2014). The concept of professionalism: Professional work, professional practice and learning. In *International handbook of research in professional and practice-based learning* (pp. 29-56). Springer, Dordrecht.
- Geertz, C. (1973). The interpretation of cultures: Selected essays (Vol. 5019). Basic.

- Gillespie, M., Herbert, D. E. J., & Greenhill, A. (2013). Social media and religious change. *Religion and society*.
- Harper, M. (2007). The stereotyping of nonreligious people by religious students: Contents and subtypes. *Journal for the Scientific Study of Religion*, 46(4), 539-552.
- Hassan, A., Daniyal, M., & Shehzad, M. Statistical Analysis of Impact of Social Media Religious Content on Madrisa and University Students. <https://mailchimp.com/resources/top-12-types-of-social-media-content-to-create/>
- Hassan, T.U., Shabir, G., Safdar, G., Hussain, J.S. (2019). Social Media Defy Spiral of Silence Theory and Provides Baseline for new Spiral of Social Media Theory: Ground Perspective. *Pakistan Journal of Social Sciences (PJSS)*, 39(4), 1549-1558.
- Ibahrine, M. (2020). Islam and social media.
- Ibahrine, M., (2014). Islam and Social Media. In K. Harvey (Ed.), Encyclopedia of social media on Madrisa and university students.
- Kgatle, M. S. (2018). Social media and religion: Missiological perspective on the link between Facebook and the emergence of prophetic churches in southern Africa. *Verbum et Ecclesia*, 39(1), 1-6.
- Khan, A.W., Safdar, G., Ashraf, M. (2018). Effects of Mobile Phone Usage on Social Behaviours of University Students: A Case study of Islamia University of Bahawalpur, Pakistan. *Global Media Journal Pakistan Edition*, 11(1), 1-26.
- Kneipp, L.B., Kelly, K.E., & Dubois, C. (2011). Religious orientation: the role of college environment and classification. *College Student Journal*, 45(1).
- Kumar, A., Uzuhashi, J., Ohkubo, T., Tanaka, R., Takashima, S., Edo, M., & Hono, K. (2019). Atomic-scale quantitative analysis of implanted Mg in annealed GaN layers on free-standing GaN substrates. *Journal of Applied Physics*, 126(23), 235704.
- Kumar, R., Mehta, S., & Kalra, R. (2011). Knowledge of staff nurses regarding legal and ethical responsibilities in the field of psychiatric nursing. *Nursing and Midwifery Research*, 7(1), 1-11.
- Jhangiani, R. S., Chiang, I. A., & Price, P. C. (2015). *Research methods in psychology-2nd Canadian Edition*. BC Campus.
- Labaree, R. V. (2009). Research Guides: Organizing Your Social Sciences Research Paper: 5. The Literature Review.
- Labaree, R. V. (2009). Research guides: Organizing your social sciences research paper: Qualitative methods.
- Mccormick, M. J., & Martinko, M. J. (2004). Identifying leader social cognitions: Integrating the causal reasoning perspective into social cognitive theory. *Journal of Leadership & Organizational Studies*, 10(4), 2-11.
- McLeod, H. (2016). *Class and religion in the late Victorian city*. Routledge.
- Nabavi, R. T. (2012). Bandura's social learning theory & social cognitive learning theory. *Theory of Developmental Psychology*, 1-24.
- Olesen, H. S. (2001). Professional identity as learning processes in life histories. *Journal of Workplace Learning*.
- Oman, D. (2013). Spiritual modeling and the social learning of spirituality and religion.
- Pandey, P., & Pandey, M. (2015). Research methodology: Tools and techniques.



- Safdar, G., Khan, A.W. (2020). Digital Media Use and Religious, Moral and Cultural Effects on Female University Students of Punjab, Pakistan. *Ulum-e-Islamia*, 27(1), 113-129.
- Safdar, G., Mahmood, M.T., Shahzad, M. (2020). Effects of Digital Media on Cultural Values of Female University Students of Punjab, Pakistan. *Journal of Social Sciences & Humanities*, 28(1), 233-254.
- Safdar, G., Riaz, S. Khan, S. (2021). Social Media Use and Effects on Islamic Cultural Values among University Students: A Case Study of South Punjab, Pakistan. *Pakistan Journal of Islamic Research*, 22(1), 171-184.
- Safdar, G., Shabir, G., Khan, A.W. (2018). Media's Role in Nation Building: Social, Political, Religious and Educational Perspectives. *Pakistan Journal of Social Sciences (PJSS)*, 38(2), 387-397.
- Shabir, G., Hameed, Y.M.Y., Safdar, G., Gilani, S.M.F.S. (2014). Impact of Social Media on Youth: A Case Study of Bahawalpur City. *Asian Journal of Social Sciences and Humanities*, 3(4), 132-151.
- Shabir, G., Iqbal, Y.W., Safdar, G. (2014). Demographics' Differences in Social Networking Sites Use: What Communication Motives Does it Gratify? *International Journal of Social Work and Human Service Practice*, 2(5), 184-194.
- Shabir, G., Safdar, G. (2014). Human Rights and Women's Rights in Islam. *Ulum-e-Islamia*, 19(1), 114-126.
- Shabir, G., Safdar, G., Hussain, T., Imran, M., Seyal, A.M. (2015). Media Ethics: Choosing the Right Way to Serve. *Research on Humanities and Social Sciences*, 5(3), 80-85.
- Shabir, G., Safdar, G., Imran, M., Seyal, A.M., Anjum, A.A. (2015). Process of Gate Keeping in Media: From Old Trend to New. *Mediterranean Journal of Social Sciences*, 6(1S1), 588-593.
- Shabir, G., Safdar, G., Jamil, T., Bano, S. (2015). Mass Media, Communication and Globalization with the perspective of 21<sup>st</sup> century. *New Media and Mass Communication*, 34, 11-15.
- Singh, R., & Mangat, N. S. (2013). *Elements of survey sampling* (Vol. 15). Springer Science & Business Media.
- Smith, E. R. (2016). *Social media and social learning: A critical intersection for journalism education* (Doctoral dissertation, Pepperdine University).
- Solahudin, D., & Fakhruroji, M. (2020). Internet and Islamic learning practices in Indonesia: Social media, religious populism, and religious authority. *Religions*, 11(1), 19.
- Verschoor-Kirss, A. (2012). Even Satan gets likes on Facebook: The dynamic interplay of religion and technology in online social networks.
- Woodward, S., & Kimmons, R. (2019). Religious implications of social media in education. *Religion & Education*, 46(2), 271-293.
- Zia, A., Naz, I., & MUNIR, M. (2017). Impact of Cartoons in Hindi Language on Religious Knowledge: A Trend Study of Social Learning in School-Going Children (5-7 Years) in Lahore, Pakistan. *Islamic Studies*, 56(1-2), 97.